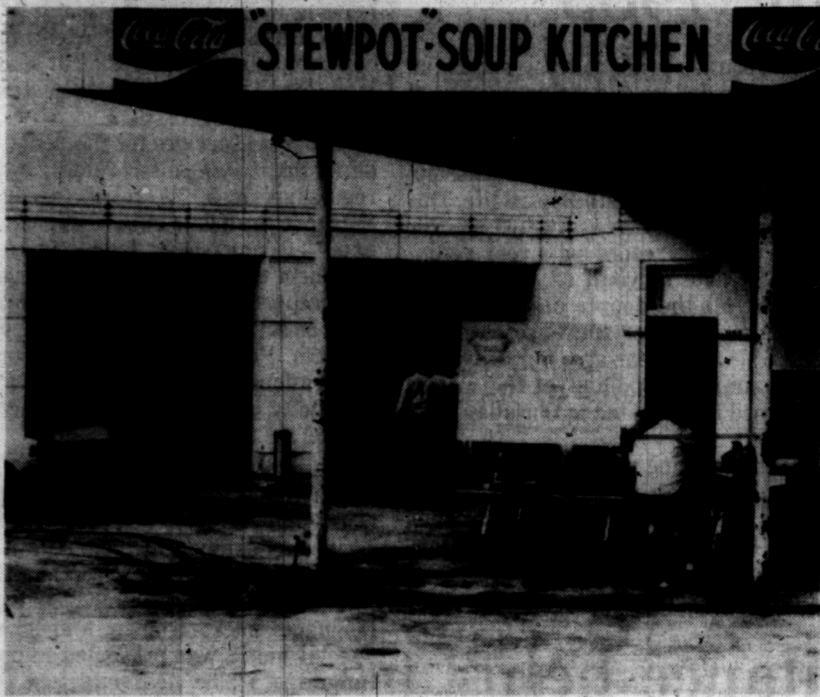




Arlington Heights pastor Howard Taylor and other volunteers ready plates for customers at Our Daily Bread, a Pascagoula hot meal ministry. (Tim Nicholas photos)



The Stewpot serves hot meals out of a former service station in Jackson.

## Hot meals

# "That's my Lord out there"

By Tim Nicholas

The bottom line reason for a feeding ministry in Jackson that is catching on in other parts of the state is summed up by Larry Owens. "If Matthew 25 is real—that's my Lord on the street and I've got to feed him."

Owens directs Stewpot Ministries which is concerned primarily with providing a hot meal six days a week to the down and out in Jackson's West Capitol Street area.

Located in an old service station, now owned by Central Presbyterian Church, the mass feeding program is operated by a coalition of seven churches, including two Southern Baptist, First and Calvary.

While the Stewpot feeds about 100 per day, a similar ministry in Pascagoula, which only began a few months ago, is feeding up to 250 six

days a week. A third ministry, set in Yazoo City, was to have begun operation yesterday. Each of the three has participating churches both black and white from several denominations, including Presbyterian, Catholic, Episcopal, Methodist, and Southern Baptist. The Pascagoula ministry has three Southern Baptist churches, First, Arlington Heights, and Jackson Avenue. Yazoo City has two, First and Calvary.

All three kitchens serve a hot meal to anybody, no questions asked. The Yazoo City program was set for serving five days a week with a special turkey dinner set for Christmas day.

Last week the meal served Wednesday at the Stewpot included fresh stewed turnip greens, cornbread, fruit salad, milk, and donuts. The Thursday meal served at Our Daily Bread, the

Pascagoula program, was identical with the addition of turkey jambalaya.

The Pascagoula program has 11 churches involved and ministry director, Aline Pry, a member of Jackson Avenue Baptist Church, says virtually every grocery store in town is donating groceries to the ministry. One woman eating at Our Daily Bread told the group at the table that she'd asked her grocer in an outlying district if he'd help out and she reported that he refused. All the women at the table said they'd never shop there again.

The Donut Hole gives several dozen donuts each day and Our Daily Bread opens in the mornings for coffee and donuts.

Customers of the two ministries already going respond favorably when asked if the ministry is valuable to (Continued on page 3)

# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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## Membership and training lead projection report

By Jim Lowry

NASHVILLE, Tenn. (BP)—Church training is projected to lead all five church programs in enrollment gains with a 5.9 percent increase as Southern Baptists edge close to the 14 million milestone in church membership.

Annual statistical projections for the Southern Baptist Convention released Dec. 8 by the research services department of the Sunday School Board also indicate the denomination's total receipts will top \$3 billion for the first time.

Total receipts are expected to in-

\$2 million

## Church inheritance helps build Christian school

By Tim Nicholas

In 1975, Hebron Baptist Church at Pheba, a church with an annual budget of \$8,000, inherited more than \$2 million from a former member.

The money came from the 2,500 acre Mississippi Delta estate of Mrs. W. A. Adair, who had grown up in the church and is buried in the church's cemetery.

Simple interest on the money would run upwards of \$200,000. However, the will made several stipulations. The money was for the "preservation" of the church. It specified that the money could be used to supplement the pastor's salary, brick the church building, and keep up the cemetery.

Then the church started receiving requests from all over the world, groups and individuals wanting some of that inheritance. As if that wasn't enough of a problem, recalls R. C. Bryan, who became pastor there in 1978, people in the area started saying "It sure is sad that lady left all this money to a little bitty church that can't use it."

Bryan confronted the trustees of the estate about using the proceeds for missions, and they and the judge stuck

crease 11.2 percent to \$3,094,201,304.

A decline of 1.6 percent is projected for baptisms but the total is expected to remain near the 400,000 mark.

This will be the third consecutive year for gains to be reported in all five church programs which include Sunday School, church training, church music, Woman's Missionary Union and Brotherhood.

Sunday School enrollment is projected to increase by 1.8 percent, or 135,511, which is the biggest gain since 1976 for the denomination's Sunday morning Bible study program. That

increase will bring the Sunday School enrollment total to more than 7.6 million.

The church training increase, the largest since 1955, represents 107,037 persons bringing the total to 1.9 million. Church training leaders attributed the substantial increase to a renewed commitment to short-term and on-going discipleship and doctrine training.

Church music enrollment is projected to increase by 2.2 percent in the 1981-82 year, a gain of 35,002 to more than 1.6 million.

Enrollment for Woman's Missionary Union is projected to increase by 3.0 percent, or 33,434 to almost 1.15 million. For Brotherhood the increase also is expected to be 3.0 percent, or 15,387 to a new total of 528,287.

Mission expenditures in Southern Baptist churches are projected to increase by 9.5 percent, or almost \$42 million for the church year to more than \$483 million.

The projected total for church membership is expected to increase by 206,844, or 1.5 percent to a total of 13,996,424.

Projections are based on uniform church letters from 26,058 Southern Baptist churches, according to Martin Bradley, secretary of the research services department. He added that statistical sampling error could cause projected totals to vary slightly from actual totals.

Bradley said the only changes in this year's letter were the addition of two items under church training that identify MasterLife and other in-depth training courses.

Approximately 36,000 churches are expected to be involved in the final statistical report which will be released in February 1983.

A statistical chart for these 1982 projections is on page 2.

(Lowry writes for the Sunday School Board.)

## Draper tells what will kill SBC evangelism

SAN JUAN, Puerto Rico (BP)—If conservatives don't fight to protect Baptists' theological integrity "there will be no evangelism" and "your jobs will be abolished," Southern Baptist Convention President James T. Draper Jr. warned evangelism directors.

During the closing address to the national conference of SBC evangelism directors in San Juan, Draper, pastor of First Baptist Church, Euless, Texas, listed the current SBC controversy and adverse theological winds as one of nine major problems facing the convention.

"The extreme theological stance of the left will absolutely kill evangelism," Draper said. "The churches represented in the 'denominational loyalist group' are not win-

ning anyone to Jesus and are not giving as much to missions as we are," he charged.

Throughout his speech Draper consistently identified himself with the theological conservative faction in the SBC, harshly criticizing SBC pastors and churches that are not conservative.

"It is inconceivable to me that a church can be doing what it ought to be doing in missions and evangelism and have thousands of members and a million dollar budget and go year after year with only five, ten or fifteen baptisms," Draper said.

"We're not trying to make everyone like us but if we don't have theological integrity and if we don't stand firm there will be no evangelism," he said. (Continued on page 3)

## What's Inside

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The schools don't need a lottery

The only way to harmony

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Clyde Nettles retires

New Baptist paper to start, Page 2

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## Polish Baptists

# Message of concern received

By Martha Skelton

WARSAW, Poland (BP)—Parcels of food, soap and other scarce items bought with Baptist hunger and relief funds are communicating a message of Christian concern to thousands of Polish people.

The much-needed supplies, bought in West Germany and transported by Polish government trucks to Polish Baptists and the Polish Ecumenical Council for distribution, have been arriving every two months in 1982.

By the end of the year 55,800 packages will have been delivered.

One pastor in eastern Poland sets aside a shopping sack full of provisions delivered for him and his wife—to go to a former neighbor. In Warsaw Baptist parents ask their daughter to keep an eye out for schoolmates from large families that might have extra needs. She finds a friend and the family takes food to the home.

Other churches take part of their parcels to nearby hospitals or to homes for the elderly or retarded. Food also has been shared with those who keep foster children.

The relief effort, a cooperative venture involving the European Baptist Federation, The Baptist World Alliance, and Southern Baptists, has given the Polish Baptist Union, begun in 1858, a higher profile in many communities.

"Before the crisis there were the big churches, Roman Catholic and Orthodox. No one paid attention to the Baptist church," says Jakub Ostaszewski, a member of the 32-

"Ye have been remembered by your brethren."

member Baptist church in Narew in eastern Poland.

But townspeople in Narew noticed that Baptist relief went to each member of the congregation with some parcels being shared with neighbors.

"You have been remembered by your brethren," people told Ostaszewski. He credits this "pattern of brotherhood" with changing the status of the church in its community.

Alexander Kircun Jr., pastor of the 170-member Baptist church in Wroclaw, says this year has been "the most fruitful so far. Many people are looking for meaning in life." By October his church had baptized 20 persons and expected another baptismal service before the year's end. Baptisms this year across the country are double those recorded in 1981.

Southern Baptists alone have set aside more than \$1 million for Polish relief, about \$250,000 of which is earmarked to fund an experimental project to grow crops for chicken feed in an effort to revive the country's poultry industry.

The European Baptist Federation has provided \$260,870 (with \$173,000 of this coming from West German Baptists), and the Baptist World Alliance, \$60,000.

At the end of 1982 about \$200,000 of Southern Baptist funds designated for general relief remained and will be applied toward 1983 Polish aid.

The project to revive the Polish chicken industry is a long-term one designed to contribute to permanent improvement of the country. (Continued on page 3)



Baptist churches in Poland, such as the congregation in Wroclaw, distribute food not only to their own members, but to others in need. Bronislaw Zachanowicz (left) and Anatol Bogacz of the Wroclaw church deliver a food parcel to a foster home for seven boys operated by Zygmunt and Janina Musial. The Musials receive a government stipend of \$1.25 a day per child to provide for them. "People don't understand, ask me why," Zachanowicz says of such deliveries. "It is beyond their comprehension that there is someone who cares." (BP) PHOTO By Don Rutledge



# Walker Knight retires to start national paper

By Jim Newton  
ATLANTA (BP)—Announcing plans to begin a new national newspaper providing a forum for issues facing the Southern Baptist Convention, Walker L. Knight has asked the SBC Home Mission Board for early retirement, effective March 1, 1983.

For 23 years, Knight has been director of the HMB editorial department and editor of *Missions/USA* (formerly *Home Missions*) magazine.

During the HMB's executive committee meeting the day after Knight requested early retirement, HMB President William G. Tanner commended Knight for his integrity and courage, saying he is "in a class by himself" in religious journalism.

Tanner especially commended Knight for the way in which he dealt with the race issue in the 1960s, saying he stood in the breach and never backed down, was never unchristian or judgmental, but was always fair and loving.

Knight said he would be seeking financial support for starting a new national publication for Southern Baptist leaders, with plans for the first issue in April.

Knight said a final decision had not been made on the name of the new publication, but it would be published by a private, non-profit corporation with a board of directors. Such a national publication dealing with SBC issues has been a long-time dream of Knight's.

Despite increased postage and printing costs, he feels the timing is right for such a publication to fill vacuums in SBC life.

"Southern Baptists do not have a national publication that reaches all pastors, SBC leaders, and a significant sector of the laity for the discussion of issues," he said. "Some state Baptist papers foster dialogue on SBC issues, but there is no national publication."

Although Knight emphasized that

the new national publication will not be in competition with the state Baptist papers, he acknowledged that because of postal increases, some of the state papers are having to cut back on the frequency of publication and space devoted to national issues. Knight said the paper will reprint for its national audience much of the opinion and editorials in state papers on issues facing the SBC.

The publication will seek to provide "a cross section of what is being said by large numbers of opinion leaders," carrying both "pro and con articles" on the issues. "Opinion change will require that any significant issue be discussed over a long period of time, allowing a free exchange of opinions to build consensus," he said.

The publication will also provide comprehensive news coverage through Baptist Press, Religious News Service, and other news sources to give readers a national and world perspective.

Knight said news coverage would seek to interpret what is happening in the SBC. "Because it will not be tied to any institution and will approach news from a national viewpoint, it will have a perspective and a freedom which is not present in any Southern Baptist publication," Knight said.

Knight denied the publication would be a mouthpiece for liberals in the SBC, or that it would be designed to counteract such SBC conservative publications as *Southern Baptist Journal* or *Southern Baptist Advocate*.

Some issues, he predicted, might include separation of church and state, Baptist distinctives, new forms of evangelism, women's role in the church, soul competency and the scriptures, abortion, urbanization, world peace and world hunger.

Knight, a deacon and longtime member of Oakhurst Baptist Church, Decatur, Ga., said he would also be offering his services to Seeds, a world

hunger magazine published by the church.

Knight said he hoped the new publication would be financed by private contributions, advertising and subscriptions priced at about \$10 a year. Initial plans call for the 24-page tabloid to be published monthly, but Knight hopes it could become bimonthly or weekly.

Knight said he is seeking to enlist a corps of volunteer Baptist journalists, many of them members of Oakhurst Baptist Church, to assist in writing and production of the new publication. (Newton is HMB News Editor.)

## SBC moderates will continue

ATLANTA (BP)—The "moderate-conservative" faction of the SBC, a group organized to counter the "takeover" of the denomination by inerrantists is not being disbanded.

The announcement came from Cecil Sherman, chairman of the group's steering committee, following its meeting in Atlanta attended by 14 persons.

Sherman, pastor of First Baptist Church of Asheville, N. C., said, "We are not disbanded. We will continue to speak to the issues of Southern Baptist life."

That the group would continue was questioned when one of its leaders—Kenneth Chafin of South Main Baptist Church in Houston—announced his withdrawal.

Chafin attended a meeting Nov. 12 in Irving, Texas, of 40 denominational leaders to discuss the future and the state of the denomination. It was chaired by SBC President James T. Draper Jr., pastor of First Baptist Church of Euless, Texas.

Afterwards, he said the moderate-conservatives would no longer oppose the inerrantists politically.

Chafin did attend the Atlanta meeting and at its close reaffirmed his earlier announcement, "I will no longer attend meetings of the group." However, he made it clear he was not disassociating himself from the group. He said the group had his support and could associate his name with their interests.

The steering committee named Vernon Davis, pastor of First Baptist Church of Alexandria, Va., as vice chairman. "We will meet in March and discuss again how we ought to plan for the Pittsburgh convention," Sherman said.

## Begin meets with Jewish, Baptist tour group

By Dan Martin

JERUSALEM (BP)—Israeli Prime Minister Menachem Begin met with 15 Southern Baptist and seven U.S. Jewish leaders Nov. 30—his first meeting with a non-political group since the death Nov. 13 of his wife, Aliza.

The Southern Baptists and Jewish representatives of the Anti-Defamation League of B'nai B'rith spent a brief time with Begin on the last full day of a 10-day joint Baptist-Jewish study tour. The Israeli leader, presently in a 30-day period of mourning, was bearded and haggard-looking.

Southern Baptist Convention President James T. Draper Jr. expressed sorrow for Begin's loss and also gratitude that Begin met with the Baptists while mourning. "Through all of these weeks we have been praying for you. We are sad at your experience," Draper said.

Draper said Southern Baptists are praying for him (Begin) and reminded him Southern Baptists had prayed for him during his courageous effort at peacemaking with Egypt during the signing of the Camp David Accord several years ago. "We will continue to pray for your effort at peacemaking and that you will have great success."

Begin told the Southern Baptists: "I cannot speak of my personal problems. We had a lifetime of 45 years together... 45 years which were unique in the annals of mankind and in our history. There was much suffering and more of that was on the side of Aliza." Her death was "God's will and I have to accept it humbly although with great pain," he said.

On other topics he said Israelis "have made great sacrifices for peace. We have fulfilled the accord."

There were two parts of the Camp David Accord and one has been completed and the other part deals with the autonomy of our neighbors.

"This land (Israel) should be a land of peace and not a land of bloodshed." Begin did not speak specifically of the Israeli invasion of Lebanon but did thank Southern Baptists for their support of Israel and "its just cause."

During the meeting, Paige Patterson, president of Criswell Center for Biblical Studies in Dallas, and an associate of W. A. Criswell, pastor of First Church, Dallas, reissued an invitation for Begin to participate in a rally at the Dallas church when he returns to the United States.

Begin was to have appeared at such a rally at First Baptist Church, Dallas last month but cancelled the appearance when his wife died.

(Martin is BP news editor.)

## Learn by seeing

LOME, Togo—Students who finished a class in evangelistic preaching at the Baptist School of Theology for West Africa in Lome, Togo, got to see themselves preach on television during their final class. During that class, an evangelistic service at Wuti Baptist Church, Southern Baptist missionary Mike Wilson video-taped each student preaching a 10-minute sermon.

Some students were amazed to see themselves for the first time on television, says Marsha Key, missionary press representative for Togo. The class was the second during the summer. Students are already teaching the topic of the first—the nature and function of the church—to their own church members, says Mrs. Key.

## Estimated 1982 SBC statistics

	1981 Total	Estimated 1981-82 % Change	Estimated 1981-82 Numerical Change	Estimated 1982 Total
Baptisms	405,600	-1.6	-6,490	399,110
Church Membership	13,789,500	1.5	206,940	13,996,440
Ongoing Sunday School enrollment	7,528,400	1.8	135,511	7,663,911
Church Training enrollment	1,814,179	5.9	107,037	1,921,216
Ongoing Church Music enrollment	1,590,992	2.2	35,002	1,625,994
Ongoing WMU enrollment	1,114,401	3.0	33,434	1,147,835
Ongoing Brotherhood enrollment	512,900	3.0	15,267	528,167
Mission Expenditures	\$ 441,400,157	9.5	\$ 41,933,015	\$ 483,333,172
Total Receipts	\$2,782,555,139	11.2	\$311,646,174	\$3,094,201,314

## Mississippian elected to evangelism chair

At a recent meeting of the New Orleans Seminary board of trustees executive committee, two new members were elected to the faculty, there was an administrative change, and the Seminary was granted approval to conclude the purchase of an apartment complex near the campus.

Mississippi native C. C. Randall, pastor of the First Baptist Church, Tuscaloosa, Ala., for the past 20 years, became the first person to occupy an endowed chair at New Orleans Seminary, the Roland Q. Leavell Chair of Evangelism.

Al Washburn will return to New Orleans Seminary, January 1, 1983, after three years as coordinator of church music at Golden Gate Seminary in San Francisco. He was elected chairman of the division of church music ministries and professor of organ.

Tom Kinchen resigned his post as vice president of student affairs to direct the continuing education and doctor of ministry programs. He will continue to direct field education, as well.

Replacing Kinchen as director of student affairs is Cecil Threadgill. Threadgill is a retired Navy Chaplain completing his thesis in the doctor of education program at the Seminary.

Approval was granted to conclude purchase arrangements for a greatly needed student housing complex. Final purchase agreements were signed on Nov. 23. The 42 unit complex, located one mile from the seminary campus, will temporarily relieve the housing shortage the school has experienced for the past few years.

Randall is a graduate of Mississippi College and New Orleans Seminary. He earned the doctor of theology degree from the seminary in 1953. Randall is a native of Wesson, Miss. He and

his wife Dorothy have four grown children.

The newly elected Roland Q. Leavell Professor of Evangelism has been a pastor since 1947. He was named alumnus of the year at New Orleans Seminary in 1978 and received the Freedom Foundations Award in 1968.

## Mississippi is first in training awards

NASHVILLE—The Mississippi Baptist Convention Board was cited for having the largest percentage of churches reporting training programs.

Of the 1,978 reporting churches, 78 percent or 1,486 had training programs during 1980-81.

Kermit King, church training director, was presented the award during the state program leaders December planning meeting at the Sunday School Board.

The Northern Plains Baptist Convention was recognized for having the largest percentage increase in the number of churches reporting church training. Of the 152 churches 86 reported training programs, up 16.2 percent over the previous year.

## Work with deaf boosted

(Continued from page 1)

development for Louisiana College.

His interest in working with the deaf was born, he said, when he was a student at New Orleans Seminary, and roomed with deaf Clifford Bruffey. Coincidentally, it was Bruffey who with Fuller Saunders and Rachel Tate began the deaf ministry at Woodland Hills in 1961, while Bruffey was missionary to the deaf for the Mississippi Baptist Convention Board.

"I learned to communicate with Bruffey," Berry recalls. "Then I became minister to the deaf at First Baptist Church, Baton Rouge." While interim pastor at Mars Hill Baptist Church near Summit, Miss., he interpreted the services for a deaf woman in the congregation. About ten years later, this woman died and Berry was asked to preach her funeral.

"I did, but I realized I had gotten out of practice. Sign language is like speaking another language. You need to stay in practice." He added that he believes working with the deaf is definitely a mission ministry. "When I was contacted about this position at Woodland Hills, I really wanted to get back into it."

"Separate services for the deaf are better than having interpreters for the regular services," he stated, "because they give the deaf a chance to participate—to sing, speak, lead in prayer, use their own talents." His sermons are prepared in a special way for the deaf, he said, in a way directly related to them. For them he uses different illustrations and more repetition and simplicity of phrasing than he might use for the hearing.

The deaf congregation of 30 to 40 persons meets in the fellowship hall. One Sunday they presented a sample service for the hearing congregation. Bobby Gladney, deaf deacon and lay minister, gave his testimony in sign language, interpreted by a speaker. Special music was presented in sign language. "The deaf can feel the rhythm of the music," Berry noted.

Before Berry began the separate services, church members at Woodland Hills, including two with degrees in deaf education, had been interpreting for each worship service. (The church offers a class in sign language for members wanting to help with the program.)

In the church's Sunday School for the deaf, four classes are made up of children and young people who are students at the state School for the Deaf. The children return to school after Sunday School, but the youths may choose to stay for the worship service if they like. Usually, from 4 to 6 of them stay, Berry said.

It was in 1971 that Jerry St. John, then director of language missions, Mississippi Baptist Convention Board, first got the children to come from the state school to Woodland Hills. Previously, volunteers had gone to the school to teach Sunday School classes. (Since then, enrollment at the school has decreased.)

"The deaf want to be looked on as people, just like everybody else," Berry emphasized, "and they want to feel independent. Mainstreaming them in regular schools, rather than sending them to schools for the deaf, has helped them in achieving this," and so have Woodland Hills Church members, by accepting them as a part of themselves, and at the same time giving them the chance to have their own worship services.

## Symbolic move

WASHINGTON (BP)—The U.S. House of Representatives agreed to an apparently symbolic amendment barring the Justice Department from blocking "programs of voluntary prayer and meditation in public schools."

But the restriction—which has been placed on previous funding measures for the Justice and Education Department—is not involved in suits or other actions to prevent prayer in schools.

Immediately afterward, the House agreed on a 243-153 vote to bar the use of Justice Department funds for court actions seeking required-busing of students.

It is impossible to mentally or socially enslave a Bible-reading people. Horace Greeley



From left, Foundation officers are John Dowdle, Aubrey Boone, Kearnie Travis, Paul Breazeale, Charles Lofton, and Bill Baker.

## Baptist Foundation names new officers for 1983

The Mississippi Baptist Foundation Board of trustees elected officers and reviewed the 1982 ministry of the Foundation. Officers for 1983 are J. Kearney Travis, Jr., president; Bill R. Baker, vice president; Paul V. Breazeale, treasurer; A. L. Boone, chairman, executive committee; John N. Dowdle, executive committee; and Charles E. Lofton, executive committee. Other trustees are James M. Fleming, Harvey B. Ray, and Norris L. Stampley. The executive secretary, Harold Kitchings, also serves as secretary for the board of trustees.

The audit figures for the fiscal year ending June 30, 1982, revealed a total corpus of \$7,563,323 in the Participants' Funds, an increase of \$395,592 over the previous year. For the eighth

consecutive year, both the earned income in dollars and the percentage of yield increased. The sum of \$709,277 was earned for distribution to the various mission endeavors of Mississippi Baptist and Southern Baptist life. This represents an increase of \$109,000 over the previous record set a year ago.

The rate of yield on the General Fund hit the double digit figure of 10.01%, another increase over the 9.56% of the year ago. Currently, approximately one-half of the money earned is dedicated to Christian Education.

The meeting was concluded with a resolution being read and presented to Mrs. E. L. Herring commemorating the life and ministry of her late husband and former trustee of the Foundation, Mr. E. L. Herring.

## Church inheritance helps build Christian school

(Continued from page 1)

modern facility was paid for out of the corpus which is now being paid back with interest earned. Also, trustees agreed to help the school with \$66,000 each year until it could begin to pay its own way. Student tuition averages only about \$50 per month. Every teacher is state certified and all but two have master's degrees. The school is waiting the minimum three years for accreditation.

Bryan believes it's a parent's responsibility to educate a child, not the government's. "We have been tricked into believing you can separate education and religion," he says.

He says that 25-30 minutes of Bible teaching every Sunday isn't enough to help them as they go "out into reality. They don't know the Book of Life," he says. In Hebron Christian School, "we present the gospel every day," says Bryan, who explains that all subjects taught are based on the presumption that the Bible is God's Word, from science to history to math.

"We started with the independent, fundamental approach," says Bryan. Only Christian parents could have their children in the school. "Now we have an open door policy," says Bryan, no one will be turned away on the basis of religion or race. Bryan says the school will not lower academic or disciplinary standards, though. Several students have made professions of faith since beginning at the school, says Bryan.

When the church inherited the money, Sunday School attendance ran as low as 10. In 1978, recalls Bryan, they averaged 30-35. Today, the church averages 125-135 each week.

"When we made the plan to grow, we just started winning people to Jesus, sharing testimonies—that's the key to growth," says Bryan, who was won to Christ as an adult by his wife. The church uses Evangelism Explosion material developed by James Kennedy of Florida. In addition to teacher visitation on Saturdays, trainers take out trainees to witness in homes on Thursday evenings. The 17 week course teaches witnessing techniques along with scripture memorization.

The church gives 10 percent of its

budget to the Cooperative Program and asks for "faith promise" commitments over and above tithes to fund missionaries directly, usually independent ones, says Bryan.

Bryan calls the current situation of the Hebron Baptist Church a miracle. Strictures on the trust give the members the feeling of "a need to give to missions," he says. "The Lord knew it might be detrimental to the congregation to have this money free to spend as they please."

A typical Sunday offering six years ago was \$115.18. A recent Sunday brought in \$1,989.40.

A condition that many feared would cause apathy to set in, has actually caused the church to become more vibrant.

## WMU headquarters sells for \$3 million

BIRMINGHAM, Ala. (BP)—The national headquarters building of Woman's Missionary Union, auxiliary to the Southern Baptist Convention, was sold Dec. 7.

The purchasers met the asking price of \$3 million and WMU will hold a mortgage for part of the cost. Proceeds from the sale will provide a substantial part of relocation funds.

In September WMU broke ground for a new headquarters building on a 26-acre tract of land in Shelby County, Ala. The new site is approximately 12 miles from the present WMU building in downtown Birmingham which WMU purchased in 1952.

WMU staff expects to occupy the new 125,000 foot square building in the early part of 1984. It can continue to occupy the old building for 18 months under terms of sale.

The relocation committee is refining plans for the new building while site development proceeds.

I am willing to go anywhere so long as it is forward. — David Livingston

The roads we take are more important than the goals we announce. Decisions determine destiny. — Frederick B. Speakman

## 1983 School of the Prophets THE YEAR OF THE CHURCH



Feb 21 - 25

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Dr. W. A. Criswell  
Mrs. W. A. Criswell  
Dr. Paige Patterson  
Mrs. Paige Patterson  
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# Draper tells what will kill SBC evangelism

(Continued from page 1)  
 "Your jobs will be abolished and we will end up like Southern Methodist University in Dallas which has a professing agnostic as head of the religion department."

(Note: Questioned later, Draper said he meant to refer to Schubert Ogden, head of the graduate school, Perkins School of Theology at SMU, not Lonnie Kliever, head of the religion department. Draper said he was basing his remarks on a book by Ogden called *Christ Without Myth*. Ogden said Draper's remarks weren't worthy of a reply.)

"Don't believe that all the controversy in the SBC is just a power play for political purposes," he said. "That's not true."

Draper, who had just returned from Israel, also lashed out at religious pluralism that believes that all religions are all right.

"The Bible doesn't know anything about a kind of pluralism that allows Christianity and paganism to settle down and be at peace with each other," he said. "We are to Christianize the world."

"If all our pastors and churches were busy witnessing, sharing their faith, winning people, going on partnership missions and giving to missions, we'd have no theological controversy," he said.

"As a denomination," he added, "we have become obese spiritually, materially and culturally and we can't win the world with business as usual," he said.

## "That's my Lord out there, I've got to feed him"

(Continued from page 1)  
 them. "We'd have been up I don't know what if it hadn't been for this place," said one woman whose husband was out of work and recovering from surgery. With the power cut off at her house she ate at Our Daily Bread for several weeks and took him a plate when he got out of the hospital. Now the woman brings pies to the ministry on a regular basis. "Talk about casting your bread on the waters," laughed one volunteer.

Another man feeding his infant daughter said that his wife's paycheck barely pays rent. He was a tirechanger for four years, and "right now it's a hang loose operation," he says, explaining that no work is to be found.

In Jackson, a machinist said he was laid off in 1980 from a job he'd had for years. He worked 13 months at a service station, but was laid off. Now the owner says the man was fired, not laid off and after six weeks, the appeals process for unemployment is still going on. The man has nothing coming in and if the appeals board takes the side of the boss, the man will get no unemployment. The man said he can't win. With Woolco closing down, all those people will be considered first for other clerical jobs. "They wouldn't consider me. I'm 38 years old." To the hirers in stores, "the main thing is experience in that field."

Also in Jackson, an unemployed musician said he'd be in even bigger trouble "if it wasn't for the rent man going along with me." He said one problem he'd faced is "all my life I've been leaning and leaning on others." After a while, he said, people will withdraw their support and "you're on your own."

Several of the men in Jackson said they can always sell to the plasma center down the street. It saps the energy they are already short of, but it puts \$9 in their pockets every few days.

The warm weather registered in Mississippi this season perhaps is keeping the numbers of customers down and keeping more alive for now. A number of people told of others they know who live under bridges, in cars, and one at a closed service station.

Volunteers come to the programs with each church assigned certain days. Owens, who is also associate pastor at Central Pres., says that is a possible drawback. Volunteers don't come often enough to become comfortable with witnessing to the people. Aline Pry says a person has to take a

The denomination must also deal with the problem of urbanization since 35 percent of the people live in 22 cities but more than 70 percent of Southern Baptist churches are in rural America.

He warned that the suburbs are becoming "more and more pagan" and Baptist efforts in evangelism must include the suburbs as well as the inner city in dealing with the urban challenge. "It's not the Bible belt anymore," he lamented. "It's the pagan belt."

He expressed deep concern for the breakdown of the family, citing the need for Baptist efforts to reach and minister to seven million divorced persons in America and a growing singles population.

Echoing an earlier address by American Baptist sociologist Anthony Campolo of Philadelphia, Draper decried the intrusion of secular humanism and secular values into the church saying faith should not be shaped by culture but is to be in tension with it.

"We have become too comfortable and we don't want to lose what we have materially," he explained.

Draper confessed he had personally struggled with his own affluent lifestyle, saying he made a "good salary" and lives in a home valued at about \$165,000. "I'm still dealing with my comfort and my affluence," he confided, "and I don't know the answer to that."

He called on state Baptist evangelism directors to provide ag-

gressive, creative leadership, telling them, "don't wait to be pushed. Let us follow you, for you need to be taking the lead."

"It takes a long time to turn a denomination," Draper said. It's like a battleship—you don't make a 180 degree turn very quickly. But business as usual is not going to get it done."

## Nutt's friends start fund as memorial

LOUISVILLE, Ky. — Friends of humorist Grady Nutt, who died Nov. 23 in a plane crash, have begun a permanent memorial fund in his name at Southern Seminary, his alma mater.

Nutt, 48, received the master of divinity degree from the seminary in 1964 and began work after graduation as director of alumni affairs. He was employed by the seminary until 1969, when he turned a hobby into a career and became a professional humorist and public speaker.

He and his family lived in Louisville, where they were members of Crescent Hill Baptist Church.

When contributions have been tallied, the fund will be applied to an appropriate permanent memorial, such as student aid scholarships, a visiting professorship or a capital project on the campus, seminary officials said.

A memorial service was held Nov. 29 for the humorist. Friends from his show business career, from college and seminary days attended. In a copyright story by Vince Staten of the Louisville Times, friends commented on Nutt's life.

When the service was over, many stayed, gathering in the aisles, talking, embracing and remembering, swapping Grady stories and laughing at how much Nutt would have enjoyed his service. "He'd have had fun with this," said Ray Bailey, a church member who had known Nutt since their days at Baylor University.

"Grady would have cried all the way through," said Dwight Cobb, who had known Nutt since seminary days. "He wouldn't have made it through a single hymn before crying. And he would have loved what's happening now, all the people hugging. Grady was always the last to leave."

An hour after the service, Eleanor Nutt was still standing at the altar, hugging friends. "No doubt about it, she said of her husband. "Grady would have loved it."

### Off the Record

A minister was asked to inform a man with a heart condition that he had just inherited a million dollars. Everyone was afraid the shock would cause a heart attack and the man would die.

The minister went to the man's house and said, "Joe what would you do if you inherited a million dollars?" Joe responded, "Well, pastor, I think I would give half of it to the church."

The minister fell over dead.

### Two associations add staffers

Two Baptist associations in Mississippi have added staffers.

David Lee has been elected director of ministries for the Jackson County Baptist Association. He is pastor of Crowder Baptist Church in Quitman County. He begins his work with Jackson County in January. Allen Webb is director of missions.

Jones County Baptist Association added Charles Jones as associate director of missions. Director of missions is Maurice Flowers.

Jones, who began work with the association in October, is continuing as pastor of Harmony Baptist Church. The part time position with the association will deal with leading churches to become involved in ministries outside the local church, such as working with the poor, aged, broken families, drug-related problems, and inmates and their families.

# Message of concern received

(Continued from page 1)

try's food situation.  
 During the mid-1970s an industry of chicken farming and processing developed in eastern Poland around the city of Bialystok. The Polish government agreed to a loan from the United States for building chicken-processing plants and buying grain to feed chickens. In return Poland would buy American grains for the chicken feed.

The chicken industry had its problems but was beginning to produce poultry for much-needed protein in eastern Poland when martial law was declared late in 1981. Then the U.S. government stopped all trade with Poland and thousands of chickens were slaughtered early because there was no feed. Soon the industry died.

With little hope of getting scarce grain from Poland's Communist neighbors the prospects are bleak. As with many political moves the decisions are partisan, the deprived are people.

Mikolaj Prusak, 68, a member of the Baptist church in Bialystok, once raised 100,000 chickens a year. Now he has 200.

One of his neighbors, Baptist farmer Jerry Alimowski, 47, and his son are clearing land to prepare for a spring planting of strains of soybeans and corn which have proved successful in similar latitudes in Canada. This will be one of the first stages in the Baptist-funded project.

If these crops can be grown in Poland, ways of processing the grains and mixing them with other nutrients to make chicken feed will be explored.

For these men and others of the 7,000 who attend the Baptist union's 55 churches and 88 mission points the food parcels and pilot project are signs of hope.

And in Poland today that's a commodity as important as food.

(Adapted from the December issue of the Commission. Martha Skelton is associate editor.)



Tuten



Tinnin

## New lesson writers begin in January

Writers for Sunday School lesson commentaries will change with the new year. Beginning in January the



writer for the commentary on the Bible Book Series will be Joe Tuten, pastor of Calvary Church, Jackson. For the Life and Work Series the writer will be Beverly Tinnin, pastor of First Church, Meridian. The writer for the Uniform Lesson commentary will be John Armistead, pastor of Calvary Church, Tupelo.

Each of the Sunday School lesson commentary writers handles the material for a six-month period. The new writers will provide the commentary for the period from January through June.

## Friendship House lures internationals to Coast

Fourteen international students, representing Japan, China, Thailand, Taiwan, Kenya, and Malaysia, studying in 11 colleges and universities across the state, have accepted an invitation from Friendship International House, '82, on the Gulf Coast, for the Christmas holidays, Dec. 18-Jan. 1. These students will be guests in homes of various families.

Friendship International House is sponsored by Gulf Coast Baptist Student Union, churches of the Gulf Coast Baptist Association, and the state department of student work. "It will give international students in Mississippi a chance to visit in American homes, see points of interest on the Coast, learn about Christianity, develop friendships with Americans, and experience a traditional Christian American Christmas," said Robbie Richardson, associate BSU director, Gulf Coast JC.

On Dec. 19 and Dec. 26, international guests will attend church with their host families. On Monday, Dec. 29, they will be guests of honor during a reception given by Gulf Coast Baptists' Executive Board.

During the afternoon of Christmas Day, the students will change homes, and thus get to live in two American homes during the two-week period. A brunch will be given in the home of Ellen and Clay Miles of Gulfport on Christmas Eve.

The Seamen's Center will host a get-together for the internationals on Tuesday, Dec. 28, the day after they take a trip to New Orleans.

For the Foreign Cuisine Banquet, Thursday, Dec. 30, at 6:30 p.m., at Grace Memorial Church, Gulfport, the internationals will serve food from

## Finley Evans dies at 60

Finley Evans, of Grenada, director of missions, Grenada and Yalobusha Baptist associations, died Sunday, Dec. 12. He was 60.

Funeral services were held Dec. 14 at 2:30 p.m. at First Baptist Church, Vardaman. Emerson Tedder, pastor of Pearson, and Jimmy McGee, First Baptist Church, Grenada, Evans' pastor, officiated.

Evans had been director of missions for Grenada-Yalobusha since 1972; he went to that position from the pastorate of Hebron Baptist Church, Grenada County. Other pastorates had included Pilgrim's Rest (Copiah); Gum Springs (Simpson); and Bridge Creek Church, Ponce de Leon, Florida. He was born in Calhoun County.

He was a graduate of Mississippi College and New Orleans Seminary.

Survivors include his wife, Mary Ramage Evans; his parents, Mr. and Mrs. Smith Evans of Vardaman; one brother; and one sister.

I believe in Christianity as I believe in the sun—not only because I see it, but because by it I see everything else. C. S. Lewis

He who has not Christmas in his heart will not find it under a tree. Roy L. Smith

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## WMU meets old needs

BIRMINGHAM, Ala. (BP)—A new monthly missions booklet geared to deaf women and to women whose second language is English is now being published by Woman's Missionary Union, Auxiliary to Southern Baptist Convention.

Called *Our Missions World*, the booklet is thought to be the first missions material published for these two groups within the SBC. According to Doris Diaz, director of the WMU language department, plans have been discussed for at least ten years.

Ten issues of the booklet will be mission study material adapted from *Royal Service*, WMU's magazine for Baptist women. The other two issues will contain materials for the weeks of prayer for home and foreign missions. The first issue was the Week of Prayer for Foreign Missions material used this December.

Those interested in receiving a complimentary copy should write Doris Diaz, Language WMU Department, 600 North 20th Street, P. O. Box C-10, Birmingham, Ala., 35283-0010. A year's subscription is offered free. However, WMU requests \$2.50 to offset mailing costs.

Don't look for the perfect church. You'll never find it. And even if you did, you couldn't qualify for membership.

I believe Satan to exist for two reasons: first, the Bible says so; and second, I've done business with him. Dwight L. Moody.

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## Editorials

by don mcgregor

## The only way to harmony

Last week's issue of the Baptist Record noted that in almost every instance the state conventions across the nation were held in relatively calm circumstances. Perhaps that atmosphere will continue and hold through the Southern Baptist Convention in June in Pittsburgh.

It must be recognized, however, that the broader base from which Southern Baptists come the more likelihood there is for differences of opinion on any number of situations. We can hold together only because we are Baptists and recognize the fact of those differences and the right of individuals to hold different opinions as they look only to the Lord for direction and not to other individuals.

Since before the convention in 1979 in Houston, however, we have been embroiled in a controversy regarding our differences.

Nobody has all of the answers regarding all of the issues facing Baptists. It is commendable, however, that there are those seeking answers; and we can all pray that enough answers will be found that relative calm will return to the Southern Baptist Convention as it seems to have been found generally in state conventions this fall.

The group that initiated the controversy in the first place is still active in it but very likely would be interested in seeing the controversy go away. The question is, at what price? The attitude of this group seems to be one of holding out a hope for harmony as long as it is achieved because no one opposes the positions espoused by the group. This group recognizes the right of the individual to base his concepts on the leadership of the Lord but cannot understand how anyone under the leadership of the Lord could come up with concepts that differ from those of the group.

The key to harmony within this group is that all will use certain words to characterize their concepts though all will not use the same definitions to determine what those words mean.

The prime example is their rallying cry of inerrancy. Some would claim inerrancy has to do with the inspiration of the Scripture, or that God made no errors when he gave it to man; while others would say that inerrancy means that the Scripture will not lead anyone into error. Of course, few Southern Baptists, if any, would disagree with either concept; but many fail to make the word a regular part of their Scripture concepts for whatever reason they have chosen and thus find

themselves across the fence from the other group.

The inerrancy group, as everyone knows by now, is well organized with a "conservative network" force of about 3,000 pastors across the nation and has an oft-stated goal of placing the machinery of the Southern Baptist Convention in the hands of that group. Another group has organized, though it is not as large, with the intent of trying to prevent such a takeover.

That leaves more than 13 million Southern Baptists outside the membership of either group. That even leaves more than 30,000 pastors outside of such membership.

These issues are settled, however, by those who attend conventions; but there are still at least 15,000 registered messengers to every convention who are not classified as belonging to either group.

So perhaps a calm convention can be experienced in Pittsburgh and in future years as this much larger group of non-aligned people assert themselves and maintain the control of the convention that is rightfully theirs. It can happen and the solution is simple.

Listen to Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board. He was one

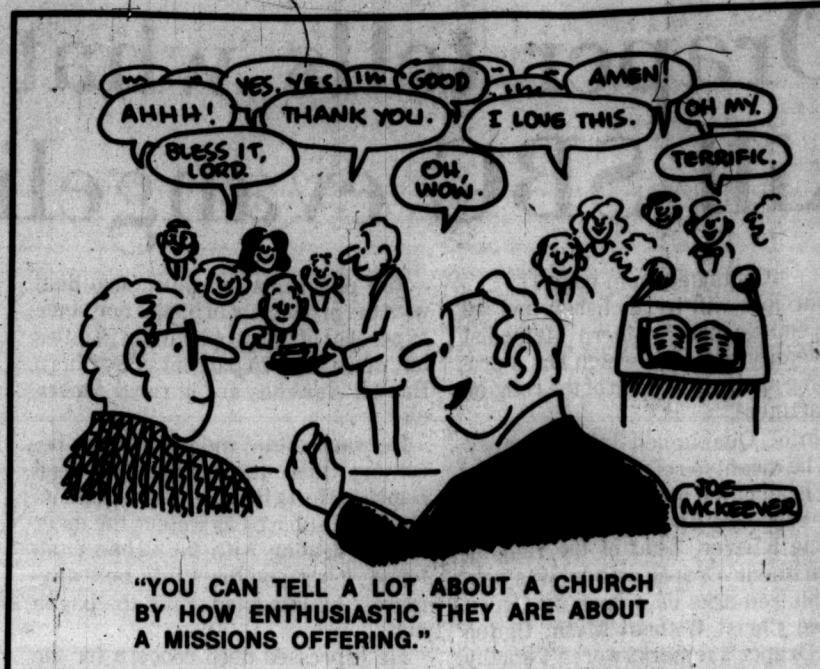
of 40 Southern Baptists asked by SBC President Jimmy Draper recently to meet in Dallas to search for ways of finding that calm experience. His words are simple but profound and correct. Harmony demands an acceptance of diversity, he pointed out to the Convention Board following his return from Dallas.

It is the only way.

To the credit of the non-takeover group, it should be said that its members would be happy if harmony could be achieved through the recognition of diversity. And maybe after all we are not really as diverse as we keep saying we are, and the other group also might realize that it has been trying to turn the ship in a direction in which it was already headed.

We banded together as a convention in order to be better able to carry on a world-wide witnessing program. Through the years as we have considered ways of supporting our missions endeavors we have added other operations. Some of these have been popular with some people and unpopular with others.

Our primary emphasis, however, continues to be witnessing. Regardless of our diverse circumstances, we can continue to agree on that and support it with all of our resources.



"YOU CAN TELL A LOT ABOUT A CHURCH BY HOW ENTHUSIASTIC THEY ARE ABOUT A MISSIONS OFFERING."

## Faces And Places

By Anne Williams McWilliams

## Clyde Nettles retires

Capable, congenial, consecrated. I think those words describe Ellen Clyde Nettles, who will retire Dec. 31 as chief accountant for the Mississippi Baptist Convention Board. Here on my desk is an invitation to a retirement brunch to be held in her honor on Friday, Dec. 17, at 10 a.m. in the Sky Room at the Baptist Building.

She will continue living in Brandon, she said, where she is a member of First Baptist Church. "For a while, I'm just going to goof off," she declared. "Then I'm looking forward to a new grandbaby in March." And she added: "In fact, I guess my five grandchildren could take up all my time!"

It hardly seems possible to me, but Clyde says it's been 12 years since she came to work at the Baptist Building. Before then, she had worked as a bookkeeper in the office of the state treasurer, at the Jackson Steam Laundry, and in the office of Rankin County's superintendent of education.

Earlier, while bookkeeper for a Patterson drug store, she met her late husband, Joe Nettles, a pharmacist. (Coincidentally, she lived on North St. in Jackson while working at that drug store and shared an apartment with Doris Wiggins' sister. Doris was my predecessor on the Baptist Record staff.)

She was born in Brandon, the daughter of Julian R. and Bettie East, and has lived there all her life except for short periods in Jackson and in Virginia (when Joe was in the Navy.)

As a youth she made a profession of faith at Brandon Baptist Church, and was baptized by C. J. Olander, her pastor at the time. She was graduated from Brandon High School and Draughton's Business College and attended Mississippi Southern.

"I had another career at home—raising four children—," she said. She surely did a good job on that one, from what I have heard and know about her children. Three of them have doctoral degrees. Tom has a Ph.D. from Southwestern Seminary and is a pro-



Clyde Nettles

fessor at Mid-America Seminary in Memphis. Jo Ellen (Austin) has a doctorate in pharmacy and works at the University Medical Center, Little Rock, Ark. William George (Bill) has a doctorate in physics and lives in Washington, D. C., where he is engaged in nuclear research for the Navy. Sylvia (Mrs. Tom Dickson) lives in Jackson and works with the federally funded Early Education Center, with children ages 3-6.

With four children in school, Clyde was active in PTA, naturally. Once she told me that she and her mother were the only mother and daughter who had both served as president of the Brandon High School PTA.

In her church, she taught preschoolers in Sunday School for 11 years. She sings in the choir, and is active in WMU. Her interest in missions, coupled with her expertise in sewing, led her to go on two volunteer missions to Barbados. "I might consider doing other similar projects in the future," she said, "but don't have any planned right away."

Concerning her work at the Baptist Building, she said, "It's been fun, challenging, rewarding — and comforting — to have a job." It's been fun to have you with us, Clyde. Happy "resting!"

## The schools don't need a lottery

By the time these lines are read it is likely that the special session of the Legislature called to consider public education in the state will be over or drawing to a close. There is no need to discuss that special session in any way.

Perhaps a Baptist newspaper would be a proper vehicle for discussion of public education in general because it has a great deal to do with the quality of life of everyone in the state. On the other hand, the daily newspapers give a great amount of space to a discussion of public education in the state and have done so particularly since the special session was called to deal with that subject.

There are instances, however, when a Baptist newspaper finds itself compelled to speak out in matters that concern public education; and such a time has come. There is word on good authority that a couple of legislators from the Gulf Coast plan to submit a bill for the regular session of the Legislature that would call for a state-wide lottery for the financing of additional

needs of public education.

We don't want to cast aspersions on all the legislators from the coast by not using the names of the two responsible. Their names will be made public, however, when their bill is filed; and that will be soon enough.

It would be the best thing for the state and save the Legislature a lot of time if the bill were never filed.

We don't need a state-wide lottery.

I have not been here long enough to have such knowledge on my own, but some who have told me that one of the pitches used when liquor sales were legalized was that the taxes from such sales would benefit public education. I am told this by members of the Legislature.

Two things need to be pointed out concerning liquor taxes and public education, and the same statements would hold concerning a state-wide lottery.

The first is, according to informants who are in a position to know what they are talking about, that public education has never benefited from taxes

derived from the sale of liquor. It was just a ploy used to get such sales legalized. Surely we all understand that the only people who benefit from the sale of liquor are the people who sell it; and their benefit comes only in money, certainly not in social good. The people who are victimized by liquor are legion.

All of this is true also as it regards a lottery. Someone would make money, but it wouldn't be the state or public education. There would be many victims, however. Some of those victims would be the children whose public education it was designed to benefit because their parents would be squandering their food and clothes money on lottery tickets.

The second thing should go without saying, but evidently it needs to be pointed out; for such instances continue to crop up. It is that we don't need to finance either our state government or our public school system through the legalization of social ills. The government and the school system are two things that are inherently good rather than inherently evil. If they are to be

evil they have to be made to be that way. It is not a natural circumstance.

A lottery, as is the case with liquor, is an evil within itself. It is recognized as an evil. Because it is so, it is recognized that controls on its use must be established from the beginning.

Because we need money for public schools, evidently there will be an attempt to sell a state-wide lottery as a means of getting the money. It won't work, and we don't need that kind of money anyway.

Let's hope the state legislators are wise enough not to buy that line. It would be much better for all of us to dig a little deeper in our pockets to finance a better public school system right up front than to resort to such deviousness as a state-wide lottery to do it.

It could very well be that the effort to legalize a state-wide lottery is simply an effort to use the needs of public education to get the door open for the legalization of race track gambling, which was defeated in the Legislature in the last session.

## Guest opinion

## CWT—off and running

By Guy Henderson  
Continuing Witness Training (CWT) was developed because many evangelism leaders were convinced that any strategy for training witnesses would only "scratch the surface" unless those participating multiplied their witness by training other witnesses.

There were five churches in Mississippi participating in CWT in 1981-82. Thirty-five churches were added after the CWT meeting in Jackson in September 1982. "It was one of the best

conferences I've been in," stated the pastor of a large church. A rural pastor said, "we've tried many plans, but I believe this will work in our community." Guy Henderson, evangelism director, adds that a number of requests were made for another CWT meeting.

The next CWT conference is slated for August 29-September 1 at the Arlington Heights Baptist Church in Pascagoula. Enrollment is limited to 40 because of the number of equipments required to work with each individual. Pastors are encouraged to bring a lay

person, but enrollment will be limited to two per church. A \$75 tuition fee is payable for notebooks and personnel travel expenses. Those completing CWT are certified by the Home Mission Board and the state Evangelism department.

After a pastor or leader has completed CWT he returns to his church where he will lead others desiring to witness in a 13-week cycle of in-depth study, memorization, and weekly training sessions. The process is then repeated in 13-week cycles requiring

approximately three hours per week in individual study. The CWT seminar in Pascagoula will give the participants a complete overview of the CWT process, allowing them to actually experience the dynamics of the entire training period and to make two witnessing visits with a trained CWT Equipper. More information is available by writing the Evangelism department, Box 530, Jackson.

Guy Henderson is Mississippi Baptist evangelism director.

## Guest opinion

## Bring us to peace

By Glen Pearson  
The gathering debate—argument, recrimination regarding a rational approach to the problem of nuclear arms proliferation, and the present frustration of international diplomacy might give pause for reconsidering Christian orientation toward the subject of peace and peacemaking.

Let us assume that START will fare better than SALT, and that freezing of nuclear weapon production will soon be agreed upon by both the United

States and the Soviet Union. We would then become engaged in the painful toils of debate over reduction of stockpiles toward the far-distant goal of abolition (the sine qua non for freedom from nuclear war danger). But granting accomplishment of all the above, would we then be at peace with our adversary? I think not. As disciples of Christ we know that peace should mean much more than absence of armed conflict.

In any event, there simply may not be enough time for completion of such a step-by-step peripheral approach. While continuing, as we must, to address the dread circumstances sur-

rounding non-peace we are called to seek better ways to address the central fact. May we not as individuals, groups and congregations cultivate rapport with government leaders at all levels and ask them to join in exploring the possibilities for communicating with adversary leaders the universal longing and necessity for peace? Because of able and dedicated people among us, our convention peacemaking activities in recent years have cracked some doors open and have begun to show the way. It remains for the rest of us to get with it.

What if we (the SBC) should make the strategic decision to sponsor peacemaking convocations among

Christians wherever possible in the world? I do not find it difficult to hope for a resulting spark to ignite the yearning for peace into people-power influence felt by world leaders. The Paraclete must not be taken lightly.

Whatever the visible results, our sustained efforts might well serve as a clarion call for all believers worldwide to realize that in the cause of peace we have no differences, and that by joining prayer and works with each other we may become Church instead of churches.

Glen Pearson is a physician living in Hattiesburg.

## Book Reviews

**BETWEEN MOTHER AND DAUGHTER** by Sheila Schuller Coleman (Fleming H. Revell, 157 pp., \$7.95) Can a mother and her daughter ever really be friends? The writer of this book, who is the daughter of Robert and Arvella Schuller, says yes. In three sections—Modeling, Friendship, Love—she reveals the warm and loving relationship that has prevailed between herself and her own mother. She says that "modeling is the crux of mother-daughter bonds. The success of these relationships seems to hinge

upon the modeling process between a mother, the model, and her daughter, the observer. The ideal model is one who can exhibit her strengths without hiding her weaknesses." She adds that it is possible for a satisfactory mother-daughter relationship to be attainable by every woman at every stage of life. In clear and easy-to-read style, she gives examples that undergird what she says. (Another book she wrote is *Robert Schuller, My Father, My Friend*.)—AWM

## Bible halts stray bullet; shot misses sleeping duo

JACKSON, Wyo. (EP)—It was National Bible Week, and a couple sleeping in a local motel can thank a Bible for stopping a stray bullet. A Gideon Bible was shot November 22 as it lay in a night stand drawer.

The bullet, fired from an adjoining room, blasted through the wall and night stand—but was stopped by the Bible. A sleeping couple was in the bullet's path, police said.

A man in the other room was arrested and charged with assault with a deadly weapon but police said the charge may be lowered if they determine the shooting was accidental.

## Letters to the Editor

## A word for Grady Nutt

Editor:

I felt the need to write and express my feelings and sorrow to the family and friends of Grady Nutt, who died this past week in a plane crash. He was widely known as the prime minister of humor on the TV show, "Hee Haw." To hear of his death has set great sorrow in my heart and especially in many others who have known him.

I can not help to think how much this man has done to touch other peoples' lives with his humor as well as his preaching of God's Word. And how God used him in a special talent, he will always be remembered and missed by all who loved him. For I know that it pays to be ready because you

never know when the Lord may call; and when he is ready, he will come for us.

I would like to see something special printed in the Baptist Record about Grady Nutt. I know it will touch the lives of all who know him and who loved him. To me, he was God's man.

Kelly Travis Poplarville  
Your letter is special, though I realize it is not what you had in mind.—Editor

## Kentucky youth choir

Editor:

Our Youth Choir will be touring Mississippi during July 18-23, 1983. We are looking for churches to sing in. We will

also need overnight accommodations for the night that we sing in each church.

If you can help us in any way, we would appreciate it. Thank you for listening to us.

Jerry Lester  
Minister of Music and Youth  
Edgewood Baptist Church  
P. O. Box 278  
Nicholasville, Ky. 40356  
(606) 885-6211

## "Just praise the Lord"

Editor:

I hate to see Southern Baptists running each other down. I believe this weakens the convention.

A difference of biblical interpreta-

tion within the convention is, I believe, normal and healthy. However, when tempers flare and we stop lifting our brothers up in the Lord, we need to return to our priorities. If our first priority is to serve the Lord wholly and give glory and honor to his name, then we waste precious energy bickering among ourselves. Those words that are used to slight, could have been used to uplift our brothers or win a lost soul to the Lord. I believe we will be accountable for every word we speak. I'm only 18, but would it be naive to wish we could lay aside all controversies, and just praise the Lord?

Gregory E. Loughlin  
Gulfport

It might be naive, but I think it is commendable.—Editor

## Appreciation from Alaska

Editor:

The Grandview Baptist Church, Anchorage, Alaska, takes this means to thank God, and you, for the ministry of Dr. Earl Kelly last month. He served as our evangelist in revival services.

His Spirit-filled preaching pointed us to the Savior, his cross, and resurrected life. He challenged us to full commitment to Jesus as Lord.

Not surprisingly we rejoice in precious souls who were saved and additions of fine Baptists by letter.

Thank you for your unselfish sharing of your executive secretary-treasurer with us in Alaska!

Edward E. Wolfe, Pastor

## The Baptist Record

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Don McGregor Editor  
Tim Nicholas Associate Editor  
Anne McWilliams Editorial Associate

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James Yates

President

Earl Kelly

Executive Secretary-Treasurer

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# National Baptists' new leader outlines plans for the church

BATON ROUGE, La. (EP)—For the first time in 29 years, the nation's largest black church body is not synonymous with the name Joseph H. Jackson, the Chicago pastor whose conservative reign spanned the throes of the civil rights era. Theodore J. Jemison, a Baton Rouge, La. pastor more in the activist mold of leading black clergy, soundly defeated Jackson for the presidency of the National Baptist Convention USA, Inc., in

September in Miami Beach, Fla. Jemison, 62, who regarded himself the heir apparent, and his supporters said they could no longer wait for the octogenarian Jackson to announce retirement plans. In one of the first interviews since his election, Jemison outlined some of his plans and the background to his convention victory, reports the Religious News Service. "I always said I would never run against Dr. Jackson as president, but

it appeared that Dr. Jackson was not going to ever retire," Jemison said in an interview. "I wanted to be president while I was still young enough to have energy to do a job." Jemison said he hopes to lead the National Baptists in an activist role on matters ranging from voter registration to evangelism and present a higher profile befitting the church's claimed membership of 6.8 million people.

Though he spoke out against racial discrimination and encouraged minority self-help programs, Jackson preached patriotism, civil order, and support for the US presidency. He opposed most civil rights protest tactics over the years.

When thousands of National Baptists meet at the Los Angeles Convention Center next September for the 1983 convention, Jemison said, people will notice "more democracy" and "brotherliness" in the convention as well as adequate salaries for employees of the national body's various boards.

Jemison indicated relationships with other Christian bodies may improve. Some black Baptist pastors pulled their churches out of the National Baptist Convention USA, Inc., in 1961 after a clash between Joseph Jackson and Martin Luther King, Jr. Many formed the Progressive National Baptist Convention.



Faith Church constituted

Faith Baptist Church, Route 2, Silver Creek, held its organizational meeting on Nov. 14, and was constituted as a church. Ralph Cranford is pastor of the 18 charter members. Forty-three attended the meeting, including representatives from the Lawrence County Baptist Association, Tim Rayborn, pastor, Monticello Church, and moderator for the association; Earl Clark, pastor of Newhebron Church and chairman of the missions committee for the association; and Jimmy Yarbrough, pastor of New Zion Church, participated. The service was held in a campsite beside Hartzog's lake. The church is now securing land for a future building site on the Ferguson Mill Road near the present meeting place.

## William Marshall is KBC executive secretary

MIDDLETOWN, Ky. (BP)—William Marshall, vice president for the office of human resources at the Foreign Mission Board of the Southern Baptist Convention in Richmond, Va., will be the next executive secretary-treasurer of the Kentucky Baptist Convention. Marshall, 50, a native of Frankfort, Ky., will succeed Franklin Owen who held the top administrative post in the KBC for 10 years. Owen will retire Dec. 31 but will remain as a consultant to the convention until June 30, 1983.

He taught at the Baptist school in Nazareth, Israel, during the 1957-58

academic year and spent the following summer working and studying Hebrew at a kibbutz near Nazareth.

A Georgetown college graduate he received his master's degree from Southern Seminary in Louisville in 1961 and joined the Foreign Mission Board as associate secretary in the department of missionary personnel in Kentucky and Virginia.

From 1969 to 1976 he and his wife, Alice, were under appointment as foreign missionaries working in Cyprus, Lebanon and West Germany. During that time he was completing his doctor of ministry degree from Southern Seminary, graduating in 1974.

In 1976 he returned to the FMB as director of furlough ministries and assumed his present position in 1980.

## Names In The News...

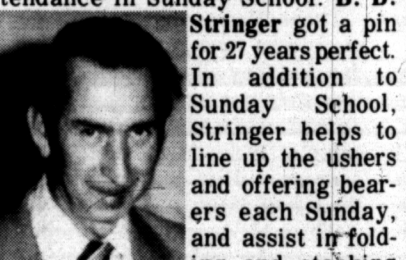


GLEN HOLDEN (left) and BILLY CRIDER (right) were recently ordained as deacons at Easthaven Baptist Church, Brookhaven. David Perry, pastor, center, brought the ordination message. Holden and Crider were presented a Bible, a certificate of ordination, and a book detailing the ministry of a deacon. Also, the wives were presented a book on the ministry of a deacon's wife.



GARY FORDHAM, left, was ordained as a deacon Oct. 31 at First Church, Petal. His father, W. A. Fordham, pastor of First, Petal, preached the ordination sermon. Pastor and Mrs. Fordham (center) have another son, Al, right, who was ordained at the same church as a deacon in 1968. At present, both Al and Gary are serving as active deacons there.

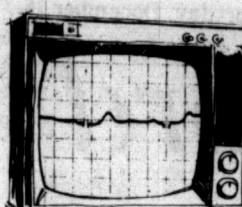
New Hope Church, Foxworth, on Nov. 14 presented pins for perfect attendance in Sunday School. B. B. Stringer got a pin for 27 years perfect. In addition to Sunday School, Stringer helps to line up the ushers and offering bearers each Sunday, and assist in folding and stacking weekly bulletins.



Seven other persons got one-year pins; five got two-year pins; one got a three-year pin; two got four-year pins; one a five-year; two a six-year; one a seven-year, one an eight-year; two for 12 years; and one for 13 years.

## The Baptist Children's Village acknowledges Gifts of Honor and Memory received in November, and designated as gifts for our HOLIDAY FUND.

Brad Callender  
Mrs. J. H. Callender  
Mrs. L. M. Callender  
Kristie Callender  
Mrs. Dot Edwards  
Mr. & Mrs. Charles J. Bowman, Jr.  
Mrs. F. G. Graham  
Mr. & Mrs. Charles J. Bowman, Jr.  
Mrs. Etta Jones  
Mr. & Mrs. Jesse Reynolds  
Mr. L. T. Rogers, Sr.  
Mrs. L. T. Rogers, Sr.  
Mr. Sherard C. Shaw  
Mrs. Emma K. Shaw  
Mrs. Ralph Steele  
Mr. & Mrs. P. E. Wooten, Jr.  
Mrs. Charles D. Wilson  
Mai Ellis  
Georgia I. Allen



## Intensive care

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### The changing family scene

It seems that the only thing we can count on today in families is change, pressure, pressure, and pressures. How can families cope with all of this?—Frustrated?

Yes, the family and society is in a constant state of flux. Aside from the power of prayer and the sufficient grace of God there are two other major considerations for adults in the family. We can learn how to cope with change and teach our children. There are at least four attitudes one can have toward change: (1) we can concede to change and let it overwhelm us. (2) we can challenge change and help shape it—at least be flexible in it. (3) We can become change agents, participating in change by seeking to be creative in it and through it.

There are some considerations to keep in mind to cope successfully: (1) One must be willing to accept the less than perfect in people and circumstances. (2) One's ability to cope depends upon his measure of self-esteem. (3) Self confidence (reliance) is a factor in coping. (4) One's ability to cope depends upon her/his ability to draw upon the resources of others, and (5) one's ability to cope depends upon accepting God's help.

How does God help in change? God works within us to aid in facing that which cannot be changed, or God works with us to help us change what we can change, and then sometimes God works for us to do what seems to be the impossible.

The other major consideration is to work our own maturity. Maturity is not a goal but a process. It is not an accomplishment in that we never reach completeness, emotionally, intellectually, or spiritually. The Bible concept of maturity is Christ likeness. Among other things this involves getting life into focus—establishing priorities and practicing self-discipline. It involves moving from where we try to make things happen for God to making ourselves available to God for his grace to flow through us. It means for the Christian to handle our stewardship of privilege. For parents, facing the changing family scene, this means: If your children feel underprivileged it may be that you have forgotten that a cover over the heart is more important than a roof over the head.

Address inquiries to Intensive Care, the Baptist Record, Box 530, Jackson, MS 39205.

At Bethlehem, God became what he was not before, but did not cease being what he always was. — Paul Lowenberg

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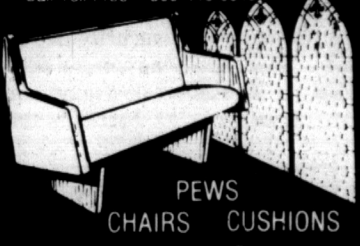
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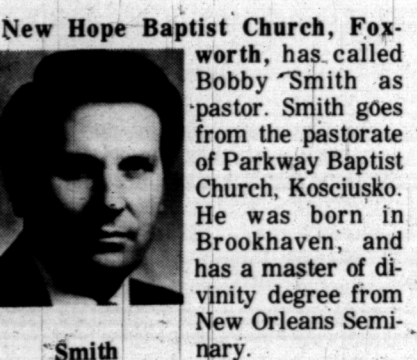
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## Staff Changes

R. Curtis Reese has resigned as pastor of the New Garden Baptist Church, Northwest Association, where he served for over four years. He is to become the pastor of First Baptist Church, Poplar, Mont., an Indian church on the Fort Peck Reservation.

First Church, Gautier, has called Chris Jenkins as minister of music and youth.

Damascus Church, Copiah County, has called Wayne Rowan as pastor.



Smith

## Tea will honor O. P. Moores

Mr. and Mrs. Jerry Pascal Moore of Jackson are planning to have an informal seated tea in celebration of the 50th wedding anniversary of his parents, Mr. and Mrs. O. Pascal Moore of Newton. The tea will be in the Family Life Building of First Baptist Church, Newton, from 7 to 8:30 p.m., Dec. 20. It is for "friends and relatives" of the Moores. Moore, retired, was formerly on the Clarke College faculty.

Jerry Pascal Moore stated, "No invitations will be issued. We request that no presents be given; however, each one attending will have an opportunity to contribute to a memorial fund honoring the late Mr. and Mrs. M. J. Gilbert." M. J. Gilbert, a minister, performed the wedding ceremony for the Moores 50 years ago and Mrs. Gilbert furnished the piano music in a small wedding at the home of the late Mr. and Mrs. J. N. Grubbs of Tyler-town, uncle of the bride.

The memorial funds given will be sent to James Pascal Gilbert and Dotie Gilbert, missionaries to Panama. He is a son of Mr. and Mrs. M. J. Gilbert, and a namesake of the late minister, James H. Street, and of O. Pascal Moore.

James Cavanaugh is the new pastor of Arkabutla Church, Northwest Association.

Sam Gash is the new pastor of Longview Heights Church, Northwest Association.

Pheba Church, Clay County, has called Michael Williams as pastor. He began work with the church on Nov. 14.

New Hope Mission, Lowndes County, has called Charles Miller as minister of music.

Glenn Nace has been called to the pastorate of the Kokomo Baptist Church, Marion County. He was recently ordained to the gospel ministry by Shiloh Church, Marion County. He is a graduate of West Marion High School, Foxworth. The ordination service included a charge to the candidate by Doug Benedict; a charge to the candidate's wife, Teresa, by Mrs. Jane Goolsby; a charge to the church by Wilbur Hall; and the ordination sermon delivered by Bob Goolsby, Shiloh pastor. Nace is the son of Mr. and Mrs. Lawrence Nace of the Kokomo community.

## Frost chosen pastor of year

M. L. Frost, pastor of Ebenezer Baptist Church, Holmes County, was selected by Holmes Baptist Association as 1982 Pastor of the Year. A plaque was presented to him during the annual meeting of the association by Dennis Steen, chairman of the Preacher Selection Committee.

Frost stated, "The Lord's work in the church was recognized." He added that in the past year the church had paid for a trailer for classes, a sidewalk for the church, and a baptistry and carpet in the church for a total of around \$10,500.

Frost is the first full-time pastor in the 103-year history of the Ebenezer Church. This is his first pastorate.

The church had 18 additions during the past year, 12 for baptism. Sunday School attendance grew from 12 to 52.

Frost was born in Holmes County. He is a graduate of Holmes Junior College and Baptist Bible Institute, Graceville, Fla., and has done additional study at Mississippi College and New Orleans Seminary.

When you're 2½ years old, everything in a bottle, box or can is fair game. For exploring. And tasting.

That's why children are involved in about 90% of all reported poisonings.

Yet parents (and even grandparents) go about setting deadly little traps, however unwittingly. Leaving medicines, detergents, paints, pesticides in reach of unsuspecting, curious kids.

If you think a child has swallowed something poisonous, you

might save a life or a throat or a stomach if you'll remember this. Don't panic.

Do get medical advice. To induce vomiting or to give milk or water may be right. Or dead wrong.

Immediately, get out anything that's still in the child's mouth. Get the container, to identify toxicity.

Then get on the phone to a poison control center. Or a doctor or the nearest hospital. Keep Syrup of Ipecac around

in case induced vomiting is recommended. It'll save critical time.

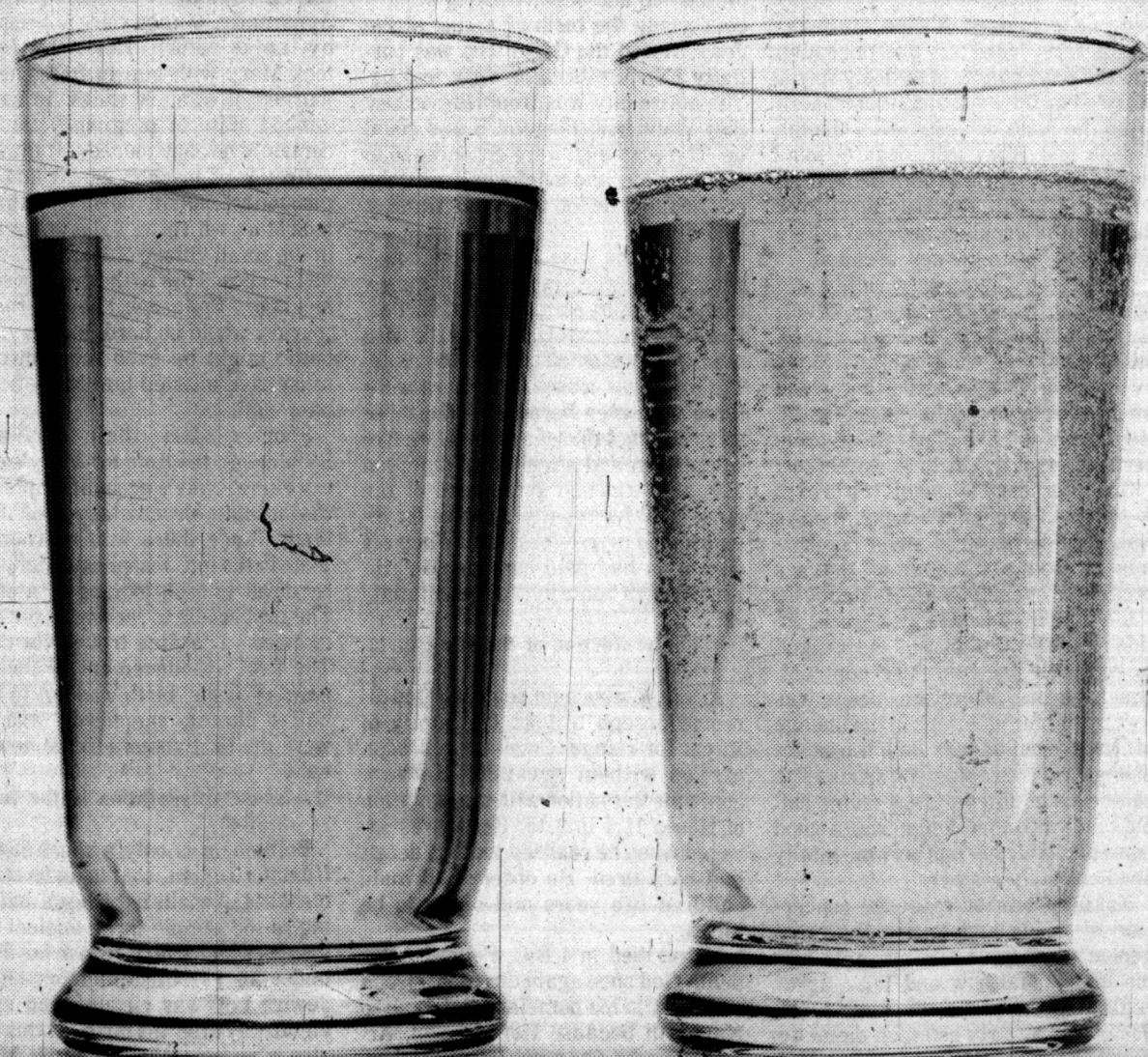
But the best medicine is prevention. For a free booklet full of ideas write to us at the address below.

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## Cleaning fluid looks just like ginger ale when you're 2½.





# Just for the Record



NOTE BURNING—Participating in the note-burning activities at First Baptist Church in Tupelo were, left to right, Ken Seals, Loyce Greene, Charlotte McElroy, Opal Womack, Elton Whitley, Sue Simpson, Bill Rittenhouse, Carlos Pettigrew.

Paul Hurt, Roland Satterfield and Carl Long. The church has paid off a \$446,000 debt for its Christian Life Center. It was signed in 1977.



MT. ZION BAPTIST CHURCH, COLUMBUS, recently gave recognition to the J. F. Oswalt family for being the most consistent in attendance for the Bible doctrine study, "The Biblical View of the Family." Four generations of the family attended the study and are represented in the picture. George Thomas is pastor.

The adult choir of Palestine Church, Harrisville, will present the Christmas cantata, "Come to the Manger," on Dec. 19 at 6 p.m. in the sanctuary. The cantata is under direction of music director, Sammy J. McDonald, and the accompanists are Mrs. Faye Bridges and Mrs. Linda Buckley. The Youth and Children's Choirs will dramatize the Christmas story.

The choir of Hebron Church, Jones County, will present the Christmas cantata, "The Joyous News of Christmas" by Joe E. Parks, on Dec. 19 at 7 p.m. Music director, Harry James, will be in charge, with Mrs. Marilyn Huff as pianist, Mrs. Rose Perkins as organist and Phyllis Herrington, Karon Pickering, and Mark Moffett as soloists. Wade Rogers is pastor.

"M" Night in Marion Association was held at Calvary Baptist Church, Columbia, with Ken Jordan as host pastor. There were 15 churches represented, 14 pastors and 8 Church Training directors present. Attendance was 217. Kokomo Church received both the high percentage and high attendance banners with 218 percent and 59 individuals present. At the end of the last church year, Kokomo had 27 enrolled in Church Training. Spring Cottage Baptist Church, Marvin Graham, pastor, was also recognized, as they had 100 percent Church Training enrollment present. Improve Baptist Church was presented the Baptist Doctrine Study Award from the state. The program consisted of skits presented by youth of Shiloh acting as clowns, and a message on the family delivered by Luther M. Dorr, professor, School of Christian Training, New Orleans Seminary. Bob Goolsby is Church Training director for Marion County.



"Lottie Moon," while still a teacher, prays for God's direction, when she senses he is calling her as a missionary to China. This scene was part of an original skit on the life of Lottie Moon, presented to First Baptist Church, Laurel, by the GAs, Mrs. George Bush, director. The skit was given Dec. 1, during the Week of Prayer for Foreign Missions. The Baptist Young Women, Mrs. Mike Baughman, president, shared current foreign mission needs. First, Laurel's offering goal is \$25,000. Larry W. Kennedy is pastor; Mrs. Vincent Scoper, Jr. is WMU director.

## Arzone Burns dies

Arzone Burns, 58, died Sunday, Dec. 5, in Jackson Veterans Administration Hospital. Services were 2 p.m. Dec. 7 at Steele Baptist Church, Scott County, with burial in New Zion Cemetery.

He is survived by his wife, Juanita Burns; a daughter, Twila Burns of Tupelo; a son, Shannon Burns of Louisiana; two sisters, and three brothers. His brother, C. C. Burns of Walnut Grove, is also a Baptist minister.

## Yazoo plans Christmas youth rally

An associational Christmas rally is planned for the youth of Yazoo County Baptist Association and their guests. Dan Lafferty of Ocean Springs will lead the two-day rally.

The rally will begin on Monday, Dec. 20, at the Center Ridge Baptist Church, at 7 p.m. Adults are also invited to participate in this session. For the youth only, a hayride will begin at 8:45, going to Short Creek, where an inspirational service will be conducted around a bonfire.

The second session of the youth rally will be held on Tuesday, Dec. 21, at the Activities Building of the First Baptist Church, Yazoo City. This session will start at 2 p.m.

## Baptists aid victims of Honduras landslide

TEGUCIGALPA, Honduras (BP)—Baptists were among the first to aid victims of a landslide in Tegucigalpa that destroyed more than 150 homes. Two Baptist families lost their houses and almost all of their personal effects.

A shift in the earth's crust along a geological fault line was blamed for the landslide which occurred in a hillside slum area close to First Baptist Church.

Baptists from several churches helped missionaries Larry Elliott of Virginia and Jim Palmer of Georgia haul people and their belongings to shelters provided by the government. More than 8,000 people had to be evacuated.

Samuel Venis, pastor of First Baptist Church, helped distribute more than 14,000 square feet of black plastic which had been donated to help provide temporary shelter for victims of such emergencies.

As a result of Baptist participation one church was invited to show movies

and hold services in one of the emergency shelters.

## Kenyan Bible Way tops 50,000

NAIROBI, Kenya—Bible Way Correspondence School in Kenya has enrolled more than 50,000 students in its regular program of Bible study by mail since it opened in 1973, says Laura Lee Stewart, Southern Baptist missionary press representative to Kenya.

The correspondence school, directed by Southern Baptist missionary Dena Brent, also has enrolled about 6,400 prisoners. Many people become Christians while studying the course, which includes five books leading to a diploma and three advanced level books, says Mrs. Stewart. One prisoner, she says, wrote this prayer in his examination book: "Dear Lord, thank you for making me one of your special projects."

## SCRAPBOOK

### Born again

I hear you knocking on my door, Lord,  
—they say you're coming soon—  
The bells in heaven are ringing, Lord,  
For I can hear them, too.  
The angels in heaven are singing,  
Lord,  
Is it really true?

Please don't tell me I'm dreaming,

Lord,  
For I know it's really you.  
Can you hear me praying, Lord?  
I'm trusting now in you.  
Do you get my message, Lord,  
Of just how much I love you?  
I hear you, Lord. I really do.  
—Patricia Lee, Greenwood

### You might discover

Ever follow that which is good (1 Thess. 5:15b).

Ever follow that which is good;  
It might be at the end of the rainbow  
In a vivid yellow, red, purple, blue;  
You might discover anew  
That colors blend life.  
The color of a race  
The only color of blood  
The color of morning glories  
The color of majesty.

Holds wonders.

The wonder of love  
The wonder of touch  
The wonder of laughter  
The wonder of the Creator.

Ever follow that which is good;  
It might be within you, in life all around;  
In following that which is good,  
You might discover that you would  
Find real joy.

The joy of living  
The joy of praise  
The joy of giving  
The joy of thankfulness.

—Sarah Pearson Peugh  
Aberdeen

## Devotional Everlasting Father

By Dennis L. Johnsey, pastor, First, Summit  
He shall be called . . . everlasting Father  
(Isaiah 9:6)

The term Everlasting Father designates the Messiah not only as the possessor of eternity, but as the tender, faithful, and wise trainer, guardian, and provider for his people, even in eternity. Literally, the term means "father of eternity" or "father forever." This characteristic points to his constant care for his people. The emphasis here obviously lies not on the fact of the individual's eternal existence but on the thought of his being everlastingly a father.

In a world of paper, plastics, and throw-aways it is encouraging to hear about something or someone who is everlasting. To know that you are loved and protected forever is security. No insurance company can put that in a policy. No nation can claim that right. Jesus cares so much for us he even takes upon himself the role of a father who provides forever.

Mark Twain's European travels proved to be a triumphal tour. All the notables of Europe invited him to dine with them. Once, on receiving an invitation from the emperor of Germany to come to the palace to dinner, Mark Twain's daughter, Susy, spoke up to her father. Sharing his pride, she said, "Daddy, you know most everybody in the whole world now, don't you, except God?" Each of us claims to know a lot of people, but the question is, "Do we know the Everlasting Father?"



Johnsey

## Bible Book

### The birth of the King

By Gene Henderson, pastor,  
Fairview, Columbus  
Matthew 1:18-25; 2:9-12

Only Matthew and Luke recorded narratives concerning the birth of Jesus. The two accounts though different, affirm the truth that Jesus was born of a virgin through the activity of the Holy Spirit. The two accounts also agree on the betrothal of Jesus and Mary, on the name of the child, on the city of rearing. Whether intentional or not, Matthew's narrative answered two accusations about Jesus faced by the Christian community: his conception before marriage and his residence in Nazareth.

#### I. The advent of the King (1:18-25)

At the time Jesus was born, betrothal was as binding as marriage and could only be broken by divorce or death. It was while Mary was betrothed to Joseph, but before the marriage was consummated, that Mary became pregnant. Twice (1:18,20) Matthew recorded that the conception was the consequence of the Holy Spirit. Mary's virginity was maintained until after the birth of Jesus even though Joseph and Mary were legally married (1:25). Jesus was born in the flesh but of the Spirit. The Holy Spirit was the agent of creation and also active when God began the new creation.

Joseph must have been highly embarrassed by the situation. However, he was a man of compassion (righteous) and did not want to injure Mary by bringing charges against her which might even have resulted in her death. He thought to have a private divorce, perhaps, with two or three witnesses.

God intervened by means of a dream to prevent Joseph from doing what he was considering. The angel (spokesman for God) assured Joseph that her pregnancy was due to divine activity (Holy Spirit) and not because of infidelity (1:20). Joseph was encouraged to complete the marriage contract, which he did. Therefore, Jesus was legally the son of Joseph in the lineage of David even though Joseph was not biologically the father of Jesus. The obedience of Joseph to the divine call indicates also that Joseph was a good example for Jesus who became totally obedient to the Father.

Not only did God cause the conception of Jesus and insure the legal genealogy of Jesus, God also gave him his name. Matthew and Luke agree regarding the name (cf. Luke 1:31). Jesus was a fairly common name derived from the Hebrew root which meant "Yahweh (is) salvation." "Saviour" was the simple definition. He would save his people from their

sins. Isaiah 7:14 was quoted by Matthew to confirm the account of Mary's pregnancy and the divine nature of her offspring. Matthew changed the Hebrew word for "young woman" to a Greek term which meant "virgin." He further amplified the truth of God's intervention with the inclusion of the name Immanuel, meaning "God with us."

#### II. The worship of the King (2:1-12)

The universal nature of the kingship of Jesus is prefigured in the account of the Magi. The Magi were a caste of wise men who specialized in astrology. They journeyed from the East but their homeland is uncertain. Apparently, they were familiar with prophecies concerning the birth of a universal king who would inaugurate a golden age.

When the wise men arrived at Jerusalem and began making inquiry concerning the birth of a king of the Jews, Herod the Great who was partially Edomite became very jealous. The entire city was troubled because they knew how vengeful Herod could be. The wise men were encouraged to find the baby and to inform Herod who reigned that he too desired to worship (2:7,8).

God led the wise men to the house where Jesus and Mary were by means of the star that had appeared earlier. Great joy was experienced by the wise men who presented gifts to the child. Tradition has arisen that there were three wise men because of the three gifts. Giving gifts was an indication of submission and allegiance. Tradition also has attached symbolism of the gifts: gold for royalty, incense for divinity, and myrrh for death. When the wise men had paid homage, God directed them home by a different route (2:12).

#### III. The protection of the King (2:13-23)

After the wise men departed God directed Joseph to take his family to Egypt for refuge. Once again Joseph obeyed without question. Matthew confirms this action with the quotation of Hosea 11:1 in 2:15. Herod was enraged when he realized that his deceit had backfired. He ordered all male children two years and under to be killed.

Herod died in 4 B.C. Following his death God once again directed Joseph to return to his homeland but to go to Nazareth because Herod's son, Archelaus, who was much like his father, was ruler in Judea. Therefore, Jesus was reared in Nazareth instead of Bethlehem where he was born.

## Uniform

### Jesus' birth and boyhood

By Charles S. Davis, associate  
professor of Bible, MC  
Luke 2

Two little girls were overheard talking to each other after Sunday School. One of them asked, "If Jesus was born in Bethlehem, how did he get over here?"

He is here! And he got here because God gave us the perfect gift—the gift of his only-begotten son, Jesus. In all our gift giving and receiving during this Christmas season, let us not forget God's perfect gift.

#### I. Jesus' birth (2:1-20)

Luke begins his familiar story of Jesus' birth with an account of a census. His purpose is to explain why Mary and Joseph, residents of Nazareth, happened to be in Bethlehem when Jesus was born.

Jewish men had to return to the ancestral headquarters of their tribe for this enrollment for taxation purposes. Apparently, women were not required by law to return. However, Joseph took Mary with him to Bethlehem, a journey of some 90 miles. In her advanced state of pregnancy this was certainly no easy journey. It may be a reflection of Joseph's caring and compassionate spirit, however, that he took Mary with him. To leave her alone in the small village of Nazareth would have exposed her to the cruel gossip of neighbors. So Joseph, knowing that the journey would be hard, but staying at home might be even more difficult, must have insisted that Mary accompany him.

Shortly after their arrival in Bethlehem, the time for Mary's delivery came. Luke's account emphasizes the humble circumstances of Jesus' birth. Since there was no room for them in the inn, Joseph and Mary were required to seek lodging in a stable. The first cradle to receive Jesus was a manger—a feeding trough for cattle. The first announcement of the good news of Jesus' birth was not to kings but to humble shepherds, and they were the first visitors to the newborn baby.

#### II. Jesus' presentation in the temple (2:21-40)

Bethlehem is only a short distance from Jerusalem, so it is understandable that Luke tells us of Jesus undergoing in the temple three ancient ceremonies which every Jewish boy had to undergo. (1) Circumcision—Every Jewish boy was circumcised on the eighth day after his birth. At this time, also, a boy was given his name. Mary's son was given the name Jesus, a name already chosen by God. (2) The Redemption of the Firstborn—According

to the Old Testament law (Exodus 13:2), every firstborn male was sacred to God. In a ceremony called the redemption of the firstborn, the parents gave the sum of five shekels to the priest. Thus, in a sense, parents could buy back their son from God. However, more than the rite of redemption is intended here; the parents were publicly consecrating the child to God. (3) The Purification—after childbirth—Forty days after the birth of a son, a new mother was to bring to the temple a lamb for a burnt offering and a young pigeon for a sin offering. If she could not afford the lamb, the law laid it down (Leviticus 12:8) that she might substitute another pigeon. It was this offering of the poor which Mary brought (2:24).

These three ancient ceremonies may seem strange to some people today, but they all rest on the conviction that a child is a gift of God. Mary and Joseph were responsible parents, completely devoted to God. These acts expressed their gratitude to God for the gift of Jesus.

While Mary and Joseph and Jesus were in the temple, two humble and pious elderly people (who spent their lives in prayer and quiet watchfulness) recognized Jesus as God's anointed king. Both Simeon (2:25-35) and Anna (2:36-39) give thanks to God for his allowing them to see the promised deliverer.

#### III. Jesus' boyhood (2:41-52)

Luke is the only gospel writer to tell us anything about Jesus from shortly after his birth to the launching of his ministry at age thirty. Jesus accompanied his parents on a trip to Jerusalem for the observance of Passover. At age twelve a Jewish boy became a man, a son of the law, and he had to take the obligations of the law upon him. In this familiar story, the parents travel a day's journey back toward home without missing Jesus (no doubt, Mary thought he was with Joseph and Joseph thought he was with Mary). Traveling back to Jerusalem, the worried parents find Jesus still in the temple, listening to the teachers and asking them questions. When Mary gives voice to their anxiety, Jesus expresses a drawing awareness of his unique relationships to God, his father.

Jesus returns to Nazareth with his parents and is obedient to them. In a familiar summary (verse 52), Luke stresses that Jesus developed normally in every area of life—mentally (in wisdom), physically and emotionally (in stature), spiritually (in favor with God), and socially (in favor with man).

## Life and Work

### Birth of the Righteous One

By David McCubbin, associate  
pastor, First, Meridian  
Matthew 1:18-23; 2:1-11

With this lesson, we begin a study of the biblical book of Matthew under the overarching theme: A New Kind of Righteousness. It is interesting to note that the words "righteous" and "righteousness" occur more often in Matthew than in all the other three Gospels combined. The new kind of righteousness is revealed in the person of Jesus, the Christ. It is fitting then that we should begin with "The Birth of the Righteous One." More basic, Matthew begins with the birth of Jesus.

Matthew is named after the tax collector that Jesus called to be one of the twelve disciples. There is no direct indication in the book as to who wrote it. However, the disciple Matthew has been connected with this Gospel from the earliest of times. That he wrote it seems to have the widest of acceptance.

Matthew has been called the Jewish Gospel. One of its main purposes was to set forth Jesus, as the anticipated king and the fulfillment of Old Testament expectation. Matthew quoted from or alluded to the Old Testament about sixty-five times. Perhaps this is another good reason for it to be the very first book of the New Testament, the closest book to the Old Testament in position.

To introduce the birth of Jesus, Matthew gave a genealogy. Luke gave a genealogy also but it came after the story of Jesus' birth and there are some other very significant differences in the two genealogies. One of these differences is that Matthew began with Abraham and came forward to Jesus while Luke began with Jesus and traced his lineage back to Adam. In the very beginning of Matthew then we see the Jewish flavor for Abraham was considered the father of the Jewish people.

The story of the birth of Jesus is told in the books of Matthew and Luke.

The two stories, though very different, center around Mary, Joseph and the baby Jesus but are written so that they mesh together with ease. The birth narratives set forth the uniqueness of the one who was born, Luke related the story more from Mary's point of view, Matthew from that of Joseph. Our lesson text is taken from Matthew so we will focus on that.

Mary was pregnant and Joseph was angry and hurt. They were betrothed to each other and Joseph knew that he was not responsible. Mary had been unfaithful and the betrothal must be broken. In this kind of relationship a

man and woman were considered husband and wife, though they did not live together nor engage in sexual intercourse. After the betrothal period the couple would be formally married. Once betrothed, the relationship could be broken only by divorce.

As Joseph suppressed his negative emotions and pondered the problem, he decided to divorce Mary as quietly as possible to keep her from public disgrace. Before he could carry through with these plans, the angel of the Lord appeared to him in a dream and gave an explanation for the whole situation. Mary had not been unfaithful. That which was conceived in her was a miracle of the Holy Spirit. She had been chosen to be the mother of the long awaited saviour.

Joseph accepted this explanation. When he awoke, he did as the angel told him to do in that he took Mary for his wife. And the scripture says that he "knew (sexual union) her not until she had borne a son; and he called his name Jesus" (1:25 RSV).

Though Joseph was not the father of Jesus he still deserves more attention than we usually give him. He apparently was a deeply religious man. He was committed to the spiritual laws of the realm and yet this was tempered with mercy. He was open minded enough to listen and to obey. He no doubt was a good father to this child he had not fathered.

In chapter 2 we have the story of the wise men who paid homage to the Christ child. These were "Magi" from an eastern country who had interpreted a star as indicative that a king had been born. They came, guided by the star, to find the small child and other gifts of gold, frankincense, and myrrh.

Matthew picked up on the visit of the Magi. Micah had written of a ruler to come from Bethlehem (Micah 5:2). The Magi had come from a distant land to the small town of Bethlehem to bring gifts to a new born king. They had come on no less authority than that of one who could order the stars. Matthew's word was that this event was the fulfillment of prophecy. Jesus was the awaited ruler. He was God's gift to the world.

Always do right. This will gratify some people and astonish the rest.  
Mark Twain

Curiosity is a clever device nature invented to teach children how little their parents really know.